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THE OBLIGATION OF A Good Conscience TO CIVIL OBEDIENCE.

Being the substance of a *SERMON* Preached before the Judges, at the Assises held at *Huntington Aug.* 24. 1670.

By *John Meriton*, M. A. Vicar of *St. Ives* In the said County.

BIGL CANT. 16AD.

Contra rationem nemo sobrius, Contra scripturas nemo Christianus: Contra Ecclesiam nemo pacificus. St. Aug. lib. 13. *de Trinitate-* } *senserit*

Principi summum rerum judicium Dij dederunt, subditis obsequij gloria relicta est, Tacitus lib. 6. *histor.*

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To the READER.

What was lately ſounded in the ear is here preſented to the eye, word for word, without any enlargement of my notes, to make them ſwel in the Preſs, being unwilling to obtrude more upon the publick view from the Print-houſe, then what had approbation from the Pulpit, the hand that pointed my meditations to this ſubject, and induced me to make them publick, was love to peace and truth, and pity of the deſpicable condition of the multitude of thoſe which under the miſpriſion, or deluſion, or reſtiveneſs of Conſcience, dayly make ſhipwrack of faith and a good Conſcience, (in oppoſing themſelves to the lawfull commands of the higher Powers) and ſo run headlong into the Abyſs of Gods judgements in this world and in the world to come, (as Oxen to the ſlaugh-

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terhonſe, and Birds to the ſnare, not knowing or valuing that it is for their lives, if any reforme by hearing of their faults, I have gained a Soul, Jam. 5. v. 19, 20. *Brethren if any of you do err from the truth, and one convert him, let him know that he which converteth a ſinner from the error of his way ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.*

But if thereby he be the rather confirmed in them (for the ſame Sun which ſoftens wax hardens clay) however I have delivered my own Soul, Eze. 3. 19. *yet if thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked way, he ſhall dy in his iniquity but thou haſt delivered thy ſonl, which is all the deſigne of him who is (whether thou hear or forbear)*

Thine in all offices, of Charity and Service,
IOHN MERITON.

The Obligation of a good Conſcience, To Civil Obedience.

The Text Romans 13. verſe 5.

Wherefore ye muſt needs be ſubject not only for wrath, but alſo for Conſcience ſake.

IT was a good peice of policy, in the King of *Syria*; 1. *Kings* 22. 36. That commanded his thirty two Captains that they ſhould fight neither with ſmall nor great, ſave with the King of *Iſrael*.

He well knew that the generals fall would ſoon flat the courage, and rout the order of his Army; that I might uſe the like policie againſt that Champion which now bids defiance to all humane Authority and civil juriſdiction, *viz.* (Liberty of Conſcience) I have choſen this ſmooth ſtone out

of the brook of St. *Paul*, to throw at the head of this *Goliah*; who being once overthrowne, the reſt of the *Philiſtines* may poſſibly diſband themſelves, and return to do allegiance and ſubjection.

The propoſition that lyeth faire out of the words without violence or affectation is this. That every ſubject is under the Obligation of a good Conſcience, to render obedience to the Civil power,

In the proſecution of this propoſition I ſhall ſpeake to theſe fower particulars.

1. Who they are that muſt be ſubject.

2. In what ſence the Subject is under the Obligation of Conſcience to obey.

3. Upon what account obedience to the Civil Power is a debt of Conſcience.

4. Examine the influence of Conſcience into Civil Obedience.

And then reflect upon the whole by way of uſe and Application.

And firſt, who they are that muſt be Subject; and they are of all Ranks, Orders, and Degrees of men.

Verſe the firſt of this Chapter.

πάσα ψυχή, let every ſoul be ſubject to the higher powers, *viz. Cleros & laos*, Conclave, and Conventicle, Male and Female, Rich and Poore, High and Low, Bond and Free, even inferiour Magiſtrates themſelves, who are as the *Centurion* in the Goſpel, themſelves under Authority, and they have others under them. For the very order of Nature infers an univerſal homage to one Supreame *viz.* A ſun in the Firmament, an Eagle in the Air

Air, a Lyon on the Earth, and a *Leviathan* in the deep. ὅτι πᾶσι ταῦτα διαλαμπτέον καὶ ἱερεῦσι· καὶ μοναχοῖς· οὐχὶ τοῖς βιωτικοῖς μόνον, ſaith St. *Chryſoſtom* this exhortation let every ſoul be ſubject, is taught to Preiſts and Moncks: and not only to ſuch as are principally concerned with ſecular affairs, as well to all that give attendance at the Altar, as they that till the ground or grinde in the Mill, οὐδὲ γὰρ ἀνατρέπει τὴν εὐσέβειαν ἡ ὑποταγή, *ſubjectio enim iſta pietatem non evertit* ſuch ſubjection overturns not Religion; For outward Conformity to the poſitive Laws of Princes, offers not the leaſt injury to Piety, or violation to a good Conſcience; for obedience to humane Laws conſiſts not in inward aſſent or conſent to the matter of the Law or duty (and ſo leaves the Conſcience free and inviolable,) onely outward ſubjection is required to the power and Authority.

The Prince is *cuſtos utriuſque tabulæ*, and to pay him an imperfect obedience is to diminiſh his prerogative, and mutilate his power: indeed Cardinal *Bellarmine* urgeth that place *Heb.* 13. 17. obey them that have the rule over you; an exemption of Eccleſiaſtical perſons from the civil juriſdiction, to which Doctor *Andrew Willet* in his *Synopſis Papiſmi*, returns this anſwer, *viz.* That obedience there required is ſpiritual: of the Civil Magiſtrate and all ſecular perſons to the word of God; taught by the Paſtors of the Church, which is no exemption of them from their civil obedience. For as the Prince is bound to receive and beleive all true Doctrine which is taught by the Paſtors of the Church agreeable to the word of God, under pain

of damnation *John* 6. and last, he that beleives not is condemned already, the wrath of God abideth on him; so the Pastors of the Church are bound under the like pain, to obey the Princes Laws made according to the word of God; wherefore ye must needs be subject, not only for wrath, but also for Conscience sake, and it may be further answered, granting the obedience required from the Text alledged: to be Civil, that what part whatsoever of the Civil Jurisdiction; may be committed to the administration of Ecclesiastical persons no otherwise requires obedience then to the King as Supreame. 1. *Pet.* 2. 13. And to them only as put in authority under him for the punishment of evil doers, and the praise of them that do well.

So that still the Prince is in all causes and over all persons, as well Ecclesiastical as Civil, head and Supreame: and his Kingdome ruleth over all, and so I pass to the 2d. particular, *viz.* In what sence the Subject is under the Obligation of Conscience to obey.

For answer to this particular, we need go no farthar then the first verse of this *Chapter*, where obedience is enjoyned to the higher powers. which word Power, is solely Obligatorie to the Conscience, where we must lawfully distinguish betweene the Soveraignty of the power, which renders things in themselves, for their matter and nature simply indifferent, necessarie to be obeyed; (and no otherwise, bindes the Conscience than in regard of Obedience due to Christian Magistrates, in lawfu'l things) and the matter and nature of the Laws enacted and enjoyned: which simply layes

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no Obligation upon the Conſcience: ſo that the Conſcience remains free and at liberty, as to the matter and nature of the Law, but bound and under Obligation in reſpect of the power; the poſitive Laws of Princes whether Civil, for the well ordering of the Commonwealth, or Eccleſiaſtical, for the well governing of the Church; (being good Laws) do binde in Conſcience in reſpect of contempt and diſobedience to the higher Powers (to whom providence has committed the management of ſuch afairs) but not in reſpect of the things commannded: which in their nature are indifferent.

As when the Magiſtrate for ſome profitable or Politick, or Religious end, commands a *Lent* to be kept, that is for ſome dayes abſtinence from Fleſh, it is not the eating or not eating of Fleſh, that ſimply diſpleaſeth and offends God, (and ſo binds the Conſcience) but the contempt of the Law, and wilfull and obſtinate diſobedience to the Magiſtrate, whoſe power of makeing Laws, and exacting obedience is of God, (by whom Kings Raign and Princes decree Juſtice.)

For otherwiſe the uſe of the Creature is free and indifferent. Nor are the poſitive Laws of Men (which conſiſt not of things in their own nature neceſſary to ſalvation: (for ſuch can no Man make others than are contained in the Scriptures) but conſiſting of things in themſelves indifferent, nod otherwiſe neceſſary then as they bear the ſtampant Impreſſion of the higher Powers, otherwiſe Obligatorie to the Conſcience, then as they imploy a Divine Obligation.

becauſe the power whereby they are enacted is of God. So that the whole of the matter is this, *viz.* The Subject is under the Obligation of Conſcience to obedience only in regard of the power; and ſo I paſs to the third particular, *viz.* upon what account obedience to the Civil Power is a debt of Conſcience.

St. *James* ſaith *Chap.* 4. *verſe* 12. there is one Law-giver which is able to ſave and to deſtroy. He therefore can only make Laws to binde the Conſcience that is able to ſave and to deſtroy (that is only God) ſo that the Laws of Princes by virtue of their deputation from God, and that Authority wherewithall from him they are veſted, no otherwiſe hinder the Conſcience than for Gods ſake; which is the reaſon whereby the *Apoſtle* in the precedent verſes of this *Chapter* enforces obedience to the higher powers οὐ γὰρ ἐξουσία for there is no power but of God: the Powers that be, are ordained of God. And *argumento à contrario*, if they that reſiſt *verſe* the 2d. receive to themſelves damnation becauſe they reſiſt the ordinance of God, then they that obey become obedient for Conſcience ſake, becauſe the powers that be are ordained of God. There are three things here to be diſtinguiſhed, Power, the means to obtaine it, and the uſe made of it: for though the means may be indirect, and the uſe irregular: thoſe are the proper obliquities of the perſon, for which he muſt one day give account notwithſtanding the power is of God, and for his ſake muſt be obeyed in *omnibus licitis & honeſtis* not only for wrath but alſo for Conſcience ſake. Power however ſub-

ſubjectively, objectively or terminatively humane, yet is originally Divine, the power in God and the Magiſtrate is the ſame only this difference, in God primitively and inhærent, in the Magiſtrate derivitively and adhærent, yet the power of the Magiſtrate becauſe his ſubſtitution is Divine, is of the ſame ſtamp and impreſſion: Magiſtrates are *Dei Vicarij*, Gods Deputy Lieutenann, θεῦ διάκονοι λειτουργοὶ *Dei Miniſtri* his Miniſters they are of God, not as others, and ordinarie men, by Creation, but by Divine inſtitution, and ordination, Magiſtrates ſo neerly reſemble God as they are called by his name *Pſ.* 82. *6. ver. I have ſaid ye are Gods.* God hath joyned the Magiſtrate with himſelfe in the ſame Law of obedience and obligation, *Ezra* 7.26. *ver.* and whoſoever will not do the Law of thy God, and the Law of the King, let Judgment be executed ſpeedily upon him: whether it be unto Death, or to Baniſhment, or to Confiſcation of goods, or to impriſonment.

True it is, none can hinder the Conſcience but God, ſo that we muſt take in God in the Magiſtrate and then commands of Magiſtrates which are lawfull by virtue of Gods power, wherewith they are veſted, binde the Conſcience for Gods ſake, and ſo obedience to the higher Powers is a debt of Conſcience becauſe they are of God, his Miniſters, wherefore ye muſt needs be ſubject.

Not only for wrath, but alſo for Conſcience ſake.

And ſo I come in the fourth and laſt place to examine the influences of Conſcience into obedience. It ha's been a maxime amongſt the wiſeſt Legiſla-

tors, that whoever would ſettle good Laws, muſt proceed in them with a ſiniſter opinion of all mankinde, and ſuppoſe that whoever is not wicked it is for want only of the oportunity, ſo that it is the oportunity of being evil that muſt be provided againſt, before the Prince or ſociety can be ſecure, which can no way be effected, but by the influence of Conſcience into Obedience. This is Dominions beſt, though not only wall, and bullwark; would men range no further than the limits of a good Conſcience void of offence towards God and towards Man, then might Princes diſband all jealoſies of conſpiracie againſt their power, or invaſion of their right, but might peaceably enjoy the portion of Dominion: and quietly exerciſe the virtue of their power, who otherwiſe perhaps muſt eate the bread of carefulneſs: and rule in feare; but God hath ſet his hedge about them, *viz.* to be obeyed not only for wrath: but alſo for Conſcience ſake which whoever breaks down doth what in him lyeth, to lay Dominion waſte, and expoſe Soveraignty to the prey.

For take away the obligation of Conſcience to obedience, & all government is meere uſurpation, Princes diadems hang upon their ſwords, and their Thrones ſtand deep in humane blood, the beſt Title to a Crown is the longeſt Sword, and the ſtrongeſt Arm. Kingdoms and Commonwealths are but ſocieties of Slaves and Vaſſals, and he that can free himſelf the ſooneſt is the beſt man, and he that can win a Crown may lawfully weare it, which principle moſt evidently proſtitutes the Diadem to the envie and emulation of every mans avarice, and am-

ambition since however they may attempt and invade the Princes Territories, kill the Heir, and take possession, they cannot be unjust or do any wrong, all which reasonings are the genuine wrecks of the shipwrack of Faith and a good Conscience. But whilest these *terræ Filij*, sons of *Adam*, are stretching forth their hands to offer violence to, and ravish that fruit which appears beautifull to the eye, the Angel of the Lord, *viz.* (the voice of a good Conscience) withdraws their Arm, tells them the fruit is forbidden and soe secures it from Rape, and violation.

(Touch not mine anointed) wast thou not afraid to lift up thine hand to slay the Lords Anointed? said *David* to that young man the *Amalekite*: whose own mouth betrayed him of the murder of a Soveraign 2 *Sam.* 1. 14. and of himself, when in the capacity of a Subject, though under the promise of the Crown, God forbid that I should stretch forth my hands against the Lords Anointed 1 *Sam.* 24. 6.

Divinity is circled in a Crown, and whoever with irreverend hands strikes at Majesty, by the same Act entitles himself a Traytor to God and Man; wherefore ye must needs be subject not only for wrath, but also for Conscience sake.

And as Conscience is the Lifeguad of the power, so is it the Gaurdian of the Laws, for take away divine Obligation from humaen Laws, and their Obligation becomes indifferent and so renders their observance meerly prudent and expedient as may best comport with the Subects intereſt, humor, pride, or avarice, and then no man will

longer endure the yoke than it is too ſtrong, or bear the burden then it is too heavy for him, nor can it be reaſonably expected men ſhould longer remain in *Egypt*, or *Babylon*, *viz.* (under the power of any Law) then they have opportunity to return, nor can any ſervice be thought a freedom, till we are under the obligatories of Conſcience to obey. And would the world but once be convinced that Magiſtrates, who are called Gods *Pſ.* 82. 6. (becauſe all government derives its power from God) inherit a juriſdiction over the Conſciences of men, and that all their Laws: not contrarie to the Divine will, enacted by their power derived from him (by whom Kings reign, & Princes decree Juſtice are the ſacred Image of his invincible power, which often puniſheth ſuch ſubtle and colourable crimes, as come not into the walke of humane Juſtice, then would the yoke of ſubjection become eaſie, and the burden of obedience light, then would the ſword of the Civil power becauſe the ſword of the Lord, and of *Gidion* be prevented without being felt and obeyed without grudging.

And all commands of Magiſtrates not interfeeling with the precepts of God be as his, whoſe indeed as ſuch they are) not grievious 1. *John* 5. 3. and his commandements are not grievious, wherefore ye muſt needs be ſubject not only for wrath but alſo for Conſcience ſake.

And ſo I come to reflect upon what hath been ſaid by way of inference and application.

And this truth concerns it ſelf with all ranks, orders and degrees of men, as they muſt fall under the capacity of power or ſubjection.

I begin with the ſubjects in the words of *St. Peter* 1 *Pet.* 2. 13. ſubmit your ſelves therefore to every ordinance of Man, for the Lords ſake be not corrupted in your judgments, and ſo led out of the way of your duty and obedience, by every *ignus fatuus*, that pretends Conſcience, that great incendiarie of government and Laws) when as you have been taught as the truth is in *Jeſus*, that no pretence of Conſcience can juſtly abſolve you from that debt to the higher powers, which you ly under the obligation of good Conſciences to diſcharge, and be ye confident that Chriſtian liberty gives no man a diſpenſation to tranſgreſs or reſiſt the Civil power, and all thoſe of what perſwaſion ſoever, now abuſed, their liberty under the Goſpel, for Cloaks of nonconformity, maliciouſneſs or as occaſion to the fleſh to nouriſh the genuine brats of it, Faction, Schiſm, Strife, Debate Peviſhneſs or humor: ſhall one day poſſeſs the puniſhment of diſobedience, ſuffer as evil doers, and be led forth with the workers of iniquity.

For whoſoever reſiſts, ſhall receive to themſelves damnation. It is obſerved by ſome that St. *Paul* writ this Epiſtle to the Chriſtians at *Rome*, when *Nero* a great Enemy of the Chriſtian Religion ſate upon the Throne, under whoſe Tyranny the Faith of our Lord *Jeſus* was dayly in danger to have been baited at the fiery ſtake, Though it could not periſh in the flame. And if Obedience were a debt to the Civil power, when veſted in a Tyrant: how much the rather, when it is the poſſeſſion of a nurſing Father. If they that reſiſted the power of *Nero*, that graceleſs Monſter, merited damnation, what puniſhment

niſhment are they worthy of, that ſpeak evil of the dignity, deſpiſe the dominion, & affront the Soveraignty of a gracious Majeſty; but that ſuch clouds without water, may finde none in the lavor of the Goſpel to waſh of the guilt of their proud ſwelling words, but like raging waves of the Sea, may apear but to foame out their own ſhame, which no Handkircheif pretended from God can wipe away. I deſire to be ſatiſfied in this queſtion, the Doctrine of St. *Paul*, was it of God, or of Man? I ſuppoſe none will preſume to ſay of Man, becauſe all believe he was an Apoſtle, and if of God, then all that deny the King his Supremacy under God, crying no King but *Jeſus*, and under pretence of Chriſtian Liberty urge a diſpenſation from the Civil power, do plainly erre, not knowing the Scriptures, or not ſavouring the things that be of God, for by the Doctrine of St. *Paul*, out of the Scriptures and undeniably of God, all orders and degrees of Men owe obedience and ſubjection to the Civil power. wherefore ye muſt needs be ſubject, not only for wrath, but alſo for Conſcience ſake. Ah let not the dreams, and pretended revelations of every man, that calls himſelf a Prophet, prevaile againſt that more ſure word of Prophecy, (*viz.* the Scriptures of the old and new Teſtament) 2. *Pet.* 1. 19. to which you do well to take heed, till the day dawn, and the day ſtar ariſe in your hearts.. Theſe are the latter dayes wherein evil Men and ſeducers wax worſe and worſe, deceiving and being deceived, but beloved remember ye the words ſpoken of before, by the Apoſtles of our Lord *Jeſus Chriſt* *Jude* 17. 1 *Tim.* 4. 1. 2. *Pet.* 23. that ye fall not from your ſtedfaſtneſs, nor be made

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Merchandiſe of, through faigned words, and beguiled from the ſimplicity of faith as it is in Chriſt *Jeſus*.

I know there be many now engaged (under the miſ-priſion of well meaning, though deluded Conſciences) with the multitude of thoſe that oppoſe themſelves, and for their ſakes it is, I have ſo long followed this exhortation that they may ſit down and conſider of the way they are in, and poſſibly recover themſelves out of the ſnare, before they receive the wages of their nonconformity, Schiſm, not to ſay Sedition. For *Moſes* his rod caſt upon the ground, will turn into a Serpent, and carries a ſting in the Tayl. Wilt thou not be afraid of the power, in which ſence give me leave to apply that of the Orator to *Mark Anthony Miror te Antoni quorum facta imiteris, eorum exitus non perhorreſcere.* I ſtand amazed they dread not the fearfull end of thoſe whoſe workes they imitate, *Jude* 11. wo unto them for they have gon in the way of *Cain* & ran greedily after the error of *Balaam* for reward, & periſhed in the gainſaying of *Core*. Prov. 24. 21. *My ſon feare thou the Lord and the King, and meddle not with thoſe that are given to change*; v. 22. *for their calamity ſhall riſe ſuddenly: & who knoweth the ruine of them both*; that is of God & the King, of the King for he beares not the ſword in vain, of God, for he that reſiſts ſhall receive to himſelf damnation: ſo that in rendring obedience to the Civil power, you feare not him only, that can kill the body but him alſo that can kill both body & ſoul, and caſt them into Hell fier: wherefore ye muſt needs be ſubject not only for wrath but alſo for Conſcience ſake: and ſo I paſs from all that ought to be ſubject to all that in any ſence beare rule, from the King as Supreame to all that are put in authority under him. That righteouſneſs may run down as a River, and Judgment as a mighty Stream: that the precious oyntment of miniſtering Juſtice, and executing

judgement: may not wet *Moſes* his head alone, but run down to the skirts of his clothing, and give me leave to bind this exhortation upon whom it may concern upon a threefold conſideration.

1. The obligation of a good Conſcience.
2. The conviction of gainſayers.
3. The peace, and ſecurity of the King and Kingdom: the Crown and Commonwealth.

1. The obligation of a good Conſcience; the Magiſtrate muſt conſider whoſe Miniſter he is as well as the Subject whoſe authority he hath, and then the ſame Conſcience obliges the Magiſtrate to do juſtice, that bindes the Subject to obey.

If the Subject be under the Obligation of Conſcience to obey: than he that reſiſteth (under pretence of Conſcience) muſt receive to himſelf damnation, the Magiſtrate may pity his ignorance, or deluſion, but muſt puniſh his ſin, for he is the Miniſter of God, a revenger (and is under the Obligation of Conſcience) to execute wrath upon every man that doth evil, and if there be a divine Obligation upon all humane Laws, (not contrarie to the divine will) then all that ſuffer for not obeying the Civil power (in all lawfull things) plainly ſuffer as evil doers, however they fondly hug their chains: and wildly boaſt of and glory in ſuch ſufferings; which ſhall one day appeare to their ſhame, but to the joy of ſuch Magiſtrates as regard not the plea or accuſation of their miſguided Conſciences, diſcharge their own in puniſhing their obliquities, not delaying Judgement or turning away the face of Juſtice. My Lords Right Honourable, and you worthy gentlemen in Commiſſion of Peace, and all that poſſeſs any office in appertaining to Juſtice, whoſe daily, and continual care it ſhould be, to ſee the wholſom Laws of the Realm duly executed. You muſt re-

reſolve to liſten more (and be obedient to the voice of your own Conſciences, then to the clamours of offenders to what tribe or faction ſoever they belong.

Solomon ſaith he that obſerves the wind ſhall not ſow *Ecc.* 11. 4. and the words, & raileries of Delinquents ought to have no better eſteeme, but if any one will proſtitute his Conſcience to the Lady popularity, and not do her duty to be counted a moderate man, let me ſpeake to him in the words of a late Reverend Prelate of this Dioceſs, *viz.* Biſhop *Sanderſon*, ſpoken upon the ſame occaſion he makes an ill purchaſe for himſelf, that foregoes the leaſt part of his Duty to gain a little popularity, the breath of the people being but a ſorry plaiſter for a wounded Conſcience, a good Conſcience ſhall beſtead you more then a thouſand witneſſes, and ſtand for you againſt ten thouſand tongues in that day when the hearts of all men ſhall be made manifeſt, and every man ſhall have praiſe of God (having done well) whoſe Miniſters you are ſo long as you do well, and are not afraid with any amazement, to execute wrath upon every man that doth evill, & ſo I paſs to the ſecond conſideration, *viz.* the conviction of gainſayers, that will not know their error, but in the puniſhment, *Pſ.* 50. 21. *whilſt I kept ſilence:* wretches that turn grace into wantonneſs, Spiders that ſuck poiſon out of ſweetneſs, interpreting delays of puniſhment, approbation of the crime. It is the demonſtration of experience, that the fruit of indulgence, and ſuſpention of Juſtice, is but the hardning the offender as the Sun doth clay, degenerate mankind being moſtly of that mould, and therfore in all probability only capable of learning obedience by the things which they ought to ſuffer, and ſo I come to the 3d. and laſt conſideration, *viz.* the peace and ſecurity of the King and Kingdom, that Magiſtrate that ſuffers any vice to grow, bears the Sword in vain, but he

he that ſuffers this, ſhall not long bear the ſword at all, for it is contrary to the being of Power, as the Rainbow is oppoſite to the Sun.

It is notoriouſly evident that pretence of liberty of Conſcience and immunity under *Chriſt*, from Temporal juriſdiction, is the only *Jonah* that now troubles the waters of our peace & ſecurity, under the preſent ſettlement of the higher powers, and threatneth with the tempeſt of a return to a miſerable Anarchie and confuſion, unleſs he be ſpeedily thrown overboard, to prevent the ſhipwrack and allay the ſtorm; That Cloud which is inauſpicioufly gathering (I had almoſt ſaid) already formed, through the influence of indulgence to more formerly ſcrupulous then wiſely tender Conſciences, will ere long drop down in haile, and mildew, to batter the fortification of our preſent ſettlement, and blaſt, and wither all confidence of future expectation, unleſs by the zeale and courage of the preſent diſpencers of judgement, and juſtice it be ſuddenly diſſolved, and ſcattered, *Pſ.* 106. 30. *and Phenehes ſtood up and executed judgement and the plague was ſtayed*, God grant theſe things may be timely conſidered, by whom they moſt concern, and I ſhall conclude all with that Collect of our Church Liturgie immediately after the ten Commandements in which I deſire you all to joyn.

Allmighty God: whoſe Kingdom is everlaſting and power infinite have mercy upon the whole Church, and ſo rule the heart of thy choſen ſervant Charles *our King and Governour, that he knowing whoſe Miniſter he is, may above all things ſeeke thy honour and glory, and that we & all his ſubjects duly conſidering what authority he hath may faithfully ſerve honour and humbly obey him, in thee and for thee according to thy bleſſed word and ordinance, through* Jeſus Chriſt *our Lord, who with thee, and the holy, Ghoſt liveth and raigneth ever one God, World without end,* Amen.

FINIS.

matica eni grossa viscosa minime. Econuerso autem
hec pōt penetrare in mēbr rarū ālē est pulmo. Illa

quoniam ebibitum non peruenit ad ipam dū ꝑser
uat ex uirtute infrigidatiōis siue illud qō opponitur